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they forced their way through the country occupied by the Winnebago, war would not have occurred.

The Winnebago call themselves *Hotcangara*, which has been variously interpreted as "people of the parent speech" by James Owen Dorsey and as "big fish people" by other observers. Dorsey's explanation, which is the one most generally accepted, is most certainly wrong, and represents an interpretation read into the word to make it fit the legends which claimed that the dialect was the most archaic of all the Siouan languages. It is true that *ho* may mean "speech," but *tcąk* can only mean one thing, and that is "big, real." It is found with a number of animal names, such as *kitcąk*, "turtle," and *cratcąk*, "wolf." It corresponds strictly to the Dakotan *tank*, "large." *Ho* means "fish" in Winnebago. The name Winnebago, as is well known, is of Algonquian origin.

The Winnebago were first encountered by white men in 1634, when Jean Nicolet visited them as agent for Governor Champlain. Where he encountered them is not definitely known. The Winnebago as a rule claim that it was at Green Bay. Some discussion has arisen of late years on this question. No contemporary narrative of the event exists, nor have the Winnebago any clearly marked legend that might be interpreted as referring to it.

An excellent description of their history has been given by P. V. Lawson [1] and from this we will quote at some length, selecting those periods that are of greatest importance in the history of the tribe and which can be illustrated by semihistorical legends still known to the Winnebago.

Much of our knowledge of the early history of the Winnebago is derived from Baqueville de la Potherie's Histoire de l'Amérique Septentrionale. A good deal of his information was obtained from Nicholas Perrot. For the period covering the years 1640–1660 we have the following information: [2]

> A few years ago, they numbered possibly 150 warriors. These savages have no mutual fellow-feeling; they have caused their own ruin, and have been obliged to divide their own forces. They are naturally very impatient of control, and very passionate; a little matter excites them; and they are great braggarts. They are, however, well-built, and are brave soldiers, who do not know what danger is; and they are subtle and crafty in war. Although they are convinced that their ancestors drew upon themselves the cruelty of all the surrounding Nations, they cannot be humble. Their women are extremely laborious; they are neat in their houses, but very disgusting about their food.

[1] The Winnebago tribe, in Wisconsin Archæologist, vol. 6, no. 2, Milwaukee, 1907.
[2] Quoted in Lawson's paper, p. 68.

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the council lodge. According to another informant, the Bear clan is the Deer's friend, and therefore they bury one another.

Burial, as was the case for all members of the lower phratry, was in the ground. Opinions varied as to what clan was supposed to bury a Bear man, some people claiming that it would have to belong to the upper phratry, others that it was incumbent upon the Wolf clan. It seems that the latter custom is the one followed at the present time and one which is considered old, to judge from the account of an actual funeral (cf. p. 148). The body was always buried with a miniature Bear clan war bundle. According to one informant, a bow and arrows were occasionally placed in the hands of the corpse, in addition to some tobacco. According to another informant, the facial marks were charcoal across the forehead and red marks under the lips in direct imitation of the bear.

The facial decoration for the corpse consisted of two parallel marks across the forehead, the upper one red and the lower one black, and the painting of the entire chin red (pl. 46). The red paint on the chin was interpreted as a smile, for the Bear clansmen were supposed to greet death with a smile, as they were returning to their clan ancestors. The statement was also made that Bear clansmen should not mourn the death of any of their comrades.

There is a specific Bear clan feast at which no one is permitted to laugh or talk, nor is anyone allowed to make any noise while drinking soup. The feasters must eat with their left hand.

One of the most interesting of the ceremonies associated with the Bear clan is the so-called bear or soldier dance (*manu*pe waci*). It was described to the author as follows:

> When sickness comes upon a Winnebago village the people go to the chief and say "Sickness has come upon us, O chief! See that your soldiers arise!" And the chief goes to the lodge of the leading Bear clansman and, offering him tobacco, speaks as follows: "My soldier, I am offering you tobacco, for my people have been smitten with disease." Then the latter rises and thanks him. He then informs all his clansmen and they give a feast. Then, of those participating, a number of males and females are selected, who on the next day, accompanied by the leader, go around the village four times. If a dog crosses their path, they kill it. After they have made the fourth circuit they enter the village from the east end. They thereupon visit the sick individuals one after another, dance in their presence, and lay their hands upon them. After they have visited all the sick they go to the chief's lodge, where a feast is spread for them by the chief's people. The next day all those who had been ill become well.

It is quite clear that this "healing" function of the clan is intimately associated with the powers supposed to be bestowed upon individuals by Bear spirits. In fact, we are really dealing with a society possessing the power of healing disease in which membership, however, is restricted to members of the Bear clan.

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arrange to have your victim die immediately, or, if you wish, to have him suffer for a long time, by becoming paralyzed. 734

This same medicine is used in a similar way in times of scarcity of food. The people offer a shaman tobacco and he would do the following: He would take his medicine bundle and walk till he came to the footprints of a bear. Then he would follow the tracks of the bear till he came to his lair. Here he would open his medicine bag, dip the striped feather in the medicine, and sing for some time. When he has finished he makes certain sounds and stabs the bear's footprints. Wherever the bear happened to be at that time, he would not be able to walk, and the people would soon overtake him. For that reason this medicine is valued very highly.

This medicine is also used when one desires something belonging to another. All that is necessary to do in such a case is to use the songs accompanying the medicine. Then all the things one has coveted would immediately be brought. For this reason they thought a good deal of this medicine.

If ever anyone uses it in gambling, he will win. [515]

If again he casts his thoughts upon women, then the power of this medicine would go in their direction, and he will lose while gambling. All the women will, however, like him. He can marry whomsoever he wishes. The same thing will occur when a woman uses this medicine. If she casts her thoughts upon men, she will become foolishly enamored of them. For that reason the old people used to forbid women to use it.

This medicine bundle is also used on the warpath. If a man uses it upon himself and rushes upon the enemy, all those who are in front of him will suddenly find themselves unable to move. A person who goes on a warpath, after he has carefully applied the medicine to himself, is invulnerable. It is impossible to kill him, for no bullets can penetrate his body. 778 726 789

This medicine was likewise used in hunting for bear, and deer could easily be killed with it. Even those who are not accustomed to hunting could kill game easily if they used it. 778 224

Many of the medicines mentioned above were obtained from the man who was blessed with the stench-earth medicine. Everyone believed that the cures effected by him with this medicine were real. They believed that this medicine could cure them, and, indeed, it did cure them. It was this man, too, who originated the stench-earth medicine feast. It is a very sacred feast, considered more sacred than any other feast among the Winnebago. When the feast is given, an entire deer is boiled and cut into pieces much larger than any one person could eat. Nevertheless the host orders those whom he has invited to leave nothing upon the plate. Should any guest leave anything upon his plate, the host would give him a [247] 756 756 796

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756 796 [264] small piece of a root and tell him to chew and eat it. This the guest would have to do, and from that time on he would never know when he had had enough to eat. He would never get satiated. Whenever the man who had been blessed gave the feast personally, no one was ever known to leave anything upon his plate. While eating the guests kept time. They never shook their plates, for if anyone did so the others would immediately give him whatever remained on their plates. They would assume that anyone who shook his plate was the possessor of the stench-earth himself and that he intended to eat up these extra portions with the aid of this medicine. If, however, the shaking was done unintentionally and he failed to eat up the extra portions placed on his plate, then he would make a noise like a raven, and those who wished to help him consume this food would also cry like the raven, approach him, and flap their arms as the birds do their wings. Then all would eat.

When the man who obtained these blessings died, he left all these medicines that he had been the first one to use to another person. With the medicines he of course left all the songs. All that he used to do when he doctored a sick person he bequeathed to his successor. The last man who had these medicines was not a holy man but he knew all their uses and for that reason he was considered a powerful and holy man. To-day only the poison medicines are remembered; the good medicines are all gone.

This is the end.

How an Indian Shaman Cures His Patients[1]

756 775 539 "I came from above and I am holy. This is my second life on earth. Many years before my present existence, I lived on this earth. At that time everyone seemed to be on the warpath. I also was a warrior, a brave man. Once when I was on the warpath I was killed. It seemed to me, however, as if I had merely stumbled. I rose and went right ahead until I reached my home. At home I found my wife and children, but they would not look at me. Then I spoke to my wife but she seemed to be quite unaware of my presence. 'What can be the matter,' I thought to myself, 'that they pay no attention to me and that they do not even answer when I speak to them.' All at once it occurred to me that I might, in reality, be dead. So I immediately started out for the place where I had presumably been killed and surely enough, there I saw my body. Then I knew positively that I had been killed. I tried to return to the place where I had lived as a human being but for four years I was unsuccessful.

[825] "At one time I became transformed into a fish. However, the life of the fish is much worse than ours. They are very frequently

[1] The shaman is represented as in the lodge of the patient and as speaking to him and his relatives

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614 796 782 the members of my clan, sufficient blessings to guide us all safely through life, and to make our lives pleasant. I will not tell the [537] origin myth (of our clan) because it is sacred and it must not be told without the proper ceremony, for the telling would then injure an individual. Besides there are many clans beside our own represented here and it is not proper that these should hear it."

614 796 He then speaks of the four ancestral bear-beings who were created in the beginning.

When the feast is ready one of the Wolf clansmen gives four soldier whoops. Then the fire is allowed to die out, and as soon as the lodge is in complete darkness the feasters begin to eat. Before [533] eating, the host sings four songs. These are the clan songs and are only sung at these feasts or on the occasion of the death of a clansman.

Those who partake of food at the feast may be members of any clan except the Bear clan. The members of the latter clan do not eat at their own feast.

[264 415] Everyone attending must bring his own wooden spoon and must use it with his left hand. There are four wooden dishes in which the food is served. These are arranged in the lodge in a certain manner.

The guests sit around these dishes and eat with their own spoons.

[806] The feast is given in the first bear month. Some one generally watches the moon and as soon as the new moon is visible the feast begins. The feathers and the tobacco to be offered are placed in four little troughs made of basswood bark, each about 1 foot long. These are then placed on the south side of the fireplace.

When the meal is over the attendant or Wolf clansman generally says a few words of thanks to the host and then the host in turn thanks those who have participated and tells them that the feast is now over. All now pass out, the one next to the host leaving first and the rest in succession, the host himself remaining until the end.

[778 782] When the feast is over the tobacco and the feathers are taken away from the lodge and carried in a southern direction to a place (under a tree) that has been especially cleared and sanctified. Any person may thereafter go there, offer tobacco, and ask for long life.

614 796 537 782 Informant, member of the clan (male): "Well, soldiers, your moon is about to appear. It is good. So come forth, for it is at this time that the spirits asked to be remembered. Let us send, on this occasion, to the place at which we all originated, whatever we possess of wealth. This is what the spirits asked of old. Let us therefore put the kettle on and prepare the feast.

"This is the way in which we prepare the feast. I offer only one small kettle. Here is my offering. I pray that what I offer may suffice and bring enough blessings from the spirits to include all the

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THE BEAR CLAN FEAST (SECOND VERSION)

614 796 Informant, member of Bear clan: As soon as the first bear month is visible they have their feast. They do not use meat but products of the earth. The feast is held at night, never in the daytime. The [305] people always save up food some time before giving the feast. The [325] favorite dishes of the bear are sugar and blueberries. When they can not obtain these they use other vegetables. Indeed, any product of the earth is all right.

When they prepare to give the feast they get the food ready and have some tobacco on hand. On the first day of the first bear month they put on the fire some kettles with dried corn mixed with fruit and others containing green corn. The latter is boiled. They also have [203] ground sugar. When these are ready the feast attendant goes around the village to invite the people. When all have entered the lodge and taken their proper seats, then the host rises and addresses them:

614 796 537 "All my relatives who are seated here, I greet you. It is not through blessings of our own that we can always make offerings of tobacco. My grandfather was blessed by a spirit called Black Fur, a spirit who is in command of all the other spirits. This spirit told us that we could perform the ceremony in this way. It is for that reason we have made an effort to heat water for him.[4] The first request we make is that if we ever go on the warpath, we may conquer. Our grandfather was also blessed with life by the bear spirit [5] and he told him that he would grant him and his posterity whatever they asked. [782] We shall therefore send to this spirit a pipeful of tobacco, two kettles full of food, and some tree sap.[6] So much will we send him, accompanied by an offering of tobacco.

"As soon as the attendant gets everything ready the feasting will begin."

Then the attendant puts food in every plate, and when he has finished the host speaks again.

"Relatives, it is said that when the plates are supplied to you [264] filled with food, then you should begin to eat. Do not, however, use your right hands in eating."

The host tells the feasters to use their left hands in eating, and they obey him. Before starting to eat all the fires are put out and the people eat in the dark.

614 796 In the spring of the year this feast is given again. Twice a year it is given.

The feast [7] was always given with some choice dried corn that had been put away for this event. Once when it was time to give the [841] feast in the first bear month, the two daughters of the man who was

[4] Boil soup and prepare food in general.
[5] Black Fur is apparently a ceremonial expression for bear.
[6] Customary name for maple sugar.
[7] What follows is an account of why this particular feast was discontinued.

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head eating. Then the donor selected his partners. The host then began to sing. The scalp was taken down from the post and placed in a dish near the door. The soul of the scalp still remained within it, so they tried again to make it less powerful and to conquer it, for they knew that if they succeeded in conquering it all the life that was still coming to the possessor of the scalp at his death would be obtained for themselves. Then the dancers and the feasters, indeed all who had counted coup, tried to obtain some of the dead enemy's residuary life. All tried to add some new life to their own.

When the meal was over, then the host offered tobacco to the spirits, and all those present prayed for war to the spirits to whom offerings had been made. They asked that if it be their good fortune to kill a number of people on the warpath, when they returned home they would be as thankful as they are now. All these warriors who were taking part in this dance liked it very much.

Then the host struck the drum that had been placed in front of him and sang. When he finished, he had the drum placed in front of the man who had counted first coup. Then this man sang and the drum was passed to the next man, and so on until each man had sung. After all had sung and spoken the men and women together danced around the lodge. The woman who had received the presents led the dance, carrying the scalp. The people believed that the scalp was dancing with them. All night they danced the *hek'-ize're* dance without resting at any time, and when the sun appeared they took the drum outside to the post and danced the victory dance. Then when the sun was high in the heavens they stopped and went to sleep. In the evening when the sun was low they danced the victory dance again, and then when it was pretty dark, singing slow songs, they slowly entered the lodge again. Then they made a circuit of the lodge and placed the drum in the middle of the lodge.

The feast was now ready. All that they were to eat—deer, bear, dog were placed in front of the feasters. Food was brought to the donor and all those who were sitting together with him, as well as all those who had counted coup and all the women who had received presents. Head eating is holy, and if one eats part of the head it is thought that it will help him greatly.

Then the host rose and spoke as follows:

"The servants who are carrying the food around here will probably not have enough to go around, but you must remember that not the men but the women are furnishing the food. Although it is little, I hope you will eat it. We will now sing four songs." Then he sang two war-bundle songs and two night songs. Before they ate the host rose and spoke, "This is a small feast and we will try to give food to our grandfather (some spirit) who is in charge of this

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are made to them. Only the following spirits receive buckskins: Thunderbird, Night Spirits, Disease-giver, South Wind, Sun, Earth-maker, Moon, Morning Star, Earth, and Water.

(6) *The feasts.* There are two feasts, the one in the first division of the ceremony being generally known as the Thunderbird and that in the second division as the Night Spirit feast.

The guests are always divided into two divisions, the owners of war bundles and their male followers, and the women. The former, who are always warriors of repute, get the choice pieces of the deer, i. e., the heads, and the rest get the other pieces generally referred to as "the common pieces." The heads are eaten after those eating the common pieces have finished.

The host never eats at the feast he gives, but while the others are eating he plays on his reed flute.

(7) *The fast-eating contest.* Before the heads are eaten two men belonging to the upper phratry and two belonging to the lower (i. e., generally two members of the Thunderbird clan and two members of the Bear clan) are selected to take part in the fast-eating contest. This consists of consuming an equal amount of food. The one who finishes first is considered the greater warrior. Both contestants start at a given signal and continue the contest to the accompaniment of songs sung by the other guests.

When a member of the upper phratry gives the ceremony his side always wins, and vice versa.

(8) *The basic ritual.*--After the buckskin ritual has been finished the host begins what is unquestionably the fundamental part of the ceremony, which I have called the "basic ritual." It consists of four speeches, each speech followed by a different set of songs. The first speech is followed by a set of war-bundle songs; the second by a paint set; the third by a Disease-giver set; and the last by a Night Spirit set. The last speech also contains a fasting experience of the first owner of the war bundle. When he is finished, the general feast and the fast-eating contest take place, and the basic ritual is for the time interrupted. It is continued as soon as these are finished, but not in the same manner as performed by the host. Instead of four speeches there is only one. As soon as one guest finishes speaking the other begins, and so on until all have finished.[1]

In the second division of the ceremony the basic ritual is performed in a slightly different manner. In the first place there seem to be two parts to it, the first one quite different from the basic ritual as given in the first division, and the second identical with it except that instead of seven there are only four guests called upon to speak.

In the first part of the basic ritual, as given here, the host delivers three speeches. After the first one a set of Night Spirit songs are

[1] Additional information on the Winter Feasts might lead me to an alteration of this last statement. In addition to the present, three more accounts of Winter Feasts were received.

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THE FAST-EATING CONTEST[96]

As soon as the meal is about ready and the host thinks that (the food) in the kettle belonging to the first guest is about cooked and when it is soft and just right, then the attendants take it and cut it up. They do not leave any bones in it, nor do they leave any of the hard parts. When they have prepared it, then the host rises and speaks.

"War-bundle owners who are seated here, I greet you. One of the great ones belonging to the Bird clan,[97] a member of the Thunderbird clan, has called for a fast-eating contest. One of his followers will represent them (i. e., their clan), he has told me. Now a member of the Earth people, one of the Bear clan, must be selected[98] for the fast-eating contest, he said. As many of the Bird clan people as there are present, they all will try to take from those of the Earth people present the war honor (belonging to the fast eating). That is why they have it, so that the Bird and the Earth clans may compete for it,[99] that they might take a war honor from one another." Then both of the contestants took (the food) in front of the war bundle, and they get ready for a fast-eating contest. Two wooden bowls with exactly the same amount of food are placed in front of the war bundle. Then the Thunderbird clansman, with a follower (taking) a plate, sits down, and afterwards the Bear clansman, also with a follower, sits down. Now they hold themselves in readiness, the four of them. The feasters now start playing on their flutes and begin singing songs. The fast eaters (i. e., the contestants) start simultaneously. The upper people (phratry), the great ones, devour it first and shout, striking their mouths. "Those with wings[100] have large mouths. They can never be beaten in eating." The defeated ones took the meat in their hands and ate it up and gave the war whoop. The leaders of the Earth people said, "We have not been beaten fairly, for the upper ones have greater mouths, so how could they fail!" Thus the beaten ones said. Then they called for the heads. That is all."[101]

As soon as the host starts the eating song,[102] all the guests began to eat at a moderate pace, then they try to eat fast because they believe that it is an honor to be the first to have finished.

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[96] This detailed account was left out in the general description and inserted afterwards. For that reason there may be a number of unnecessary repetitions. I have not tried to adjust this insert to the text proper, but have preferred to place it just where my informant desired it.

[97] This is a rather unusual appellation for the upper phratry.

[98] This is the regular name for the second of the two Winnebago phratries.

[99] This is only one of the ways in which these two phratries compete.

[100] Ritualistic name for the Bird clans.

[101] I believe it is considered correct form to permit the phratry to which the host belongs to win in this contest. Those who win get the choicest pieces of the deer head.

[102] Neither the host nor any of those who belong to his band eat during the feast.

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796X 539X 264

Even if a feaster gets satiated, he must continue to eat until everything is finished. They tell one another that it is not good for any one to fail (and leave any food). Whatever food there is they must finish it all. All that is cooked must they eat.

CONTINUATION OF THE BASIC RITUAL

796X 539X

Then the one who was called upon for the first kettle thanked them and said:

Speech of first guest.—"Councilors[366] and relatives who are seated here, I greet you all. As many war-bundle owners as are seated here, I greet you all. The councilors of the clans have enjoined upon us earnestly to offer up sincere prayers to all the different spirits who are seated here (in the persons of the guests). It is good that our war-bundle owners offer up prayers in this way. It is for this reason that we are still living. Some of us can not accomplish much in that line and that is why so many of us are gone already (i. e., are dead). This ritual was made for one who is the very greatest of all the spirits, for whom they have offered tobacco and food and offerings of buckskin. Thus they have done. Earthmaker, who dwells above, they have asked for war power and life. Indeed, how would it be possible for (the spirits) not to take cognizance and accept (these offerings).[367] If we follow the preaching (of our host), life (we will obtain); life we will feel ourselves in connection with through the holy food that they (the host and the members of his band) have offered up. We have (had the honor too) of impersonating the spirits, I and my relatives. The meal likewise was excellent. It is good that they have brought us in connection with so much life and it is to thank them that I am saying this. That one of their ancestors whom they called grandfather (and whose place I am taking) was not one to speak foolishly, it is said, and still his place they thought of for me (unworthy as I am). They have given me (the part) of a councilor of their own clan and (the privilege) of impersonating a spirit. It is good. Earthmaker they have prayed to.

[776 782]

I greet him. To the enjoiner (host) I send my greetings; to all the war-bundle owners who are seated here, I send forth my greetings.

Then the second one who was called upon for a kettle gets ready to thank them and says:

Speech of second guest.—"Host and relatives, as many as are seated here, I send forth my greetings to you. War-bundle owners that

[867]

[366] The word means, literally, "enjoiners" and refers to the injunctions and instructions the elder people give to the young.

[367] I. e., the offerings are so wonderful that the spirits would have to be blind not to see them. This and the following sentences are formulaic complimentary always paid to the host by the invited guests.

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Then another man to whom a kettle has been given gets ready to express his thankfulness and says:

Speech of sixth guest. "Host and members of your clan who are seated here, I send forth my greetings to you. To you also, war-bundle owners who are seated here, do I send forth my greetings. The members of this clan have often preached to me. My grandfather once told me the following: 'Some day there will be a dearth of people (for a feast). There they will offer tobacco to the spirits and as many pieces of meat as they cut that many will be holy. There also they will cook heads. Heads are not to be eaten by those wearing dresses (i. e., women). Women are not permitted to scatter their food in eating, we are told.'[262] Some day if they boil these holy pieces, the heads, they will be in need of people to invite to the feast. If they call upon you for one of the sacred pieces, even if at that time you had not yet obtained a war honor, if you had not counted coup,[263] still if you offer up thanks to the spirits for anything; still more so, of course, if you had been able to count coup and you thanked them for all this, they will listen to you.'[264] My grandfather told me, 'Thus they spoke to me,' he said, it is said, 'Little grandfather, the spirits up above gave (your ancestor) a war bundle to those of the Earth phratry. They gave them a mouth for speaking (in offering thanks), but they told him that it was forbidden to speak to outsiders about this matter. They gave them a mouth that they might speak to one another (i. e., members of the same clan)'.

"My father gave the information to me. For that reason, they told me, I am in a position to thank the spirits. One of the greatest of the spirits they have offered tobacco to, to one of the greatest of the spirits they have prayed. Tobacco, food, a sacred white buckskin, pleasing to their eyes, they have extended to them. With offerings of life[265] they have asked for life. We have been asked to impersonate (the spirits), even although there are plenty of war-bundle owners. But the host is a relative of ours and therefore wishes me to live. A pitiable existence we had been living (until they saw to it) that we were brought into connection with life. Proud we are of it. For if they (the spirits) accept their gifts, we also will be able to utilize the life (obtained). Clan members, we did as we pleased here. It is good. Those preached to, the Morning Star,

[262] In eating the deer head and in the last eating contest the meat is devoured so fast that the host is literally scattered in the process of eating. Whether there is an implied warning that a man should not be found in the same clan as the woman I do not know positively, but it is quite likely.

[263] Literally, "a limb." The four coup counts are likened to the four limbs of the human body. As such they are always referred to.

[264] The whole meaning of the speech up to the present is the following: Should they in the future want to give a feast and both of the proper people rouse them to call upon you, even if you had counted coup only once, the spirits would listen to you. And yet here I am, and haven't even counted coup once and yet I have the effrontery to expect them to listen to me.

[265] I. e., with offerings of deer and dogs.

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539X 796X

FEAST TO THE NIGHT SPIRITS

Those who were called on for kettles now took the pieces of meat that had been counted for them (by the attendants). The attendants divided the pieces evenly for all those who did not eat heads. As soon as the distribution was finished then the host started playing his flute and all began to eat at the same time. The feasters are careful that they spill nothing and that the utmost precautions are taken. It is not proper to scatter the bones. They are afterwards gathered up and thrown in a consecrated place. Never do they talk frivolously throughout the night. Those who had obtained war honors as they sat near the fire would now tell of their war exploits—how many warpaths they had been on and how many fights they had been in. All night do they talk in this way. All night would the boys listen, it is said. They are asking for war powers; that war might come their way—that is why they do this (recount their war exploits). [264]

RITE OF THOSE WHO HAVE BEEN CRAZED BY THE NIGHT SPIRITS

539X 796X 786

As they do this some become crazed by the Night Spirits.[147] A religious frenzy comes over them.[148] All their clothes would be cast off, it is said. All naked, without any apparel, would the man dance around the lodge. All would sit waiting. They (these crazed ones) would not be in ignorance about the place where food was being boiled for the Night Spirits, and they would go toward it. Even if the kettle was boiling over the crazed ones would stick their hand in it. Similarly, as soon as the head was taken out from the place where it was being boiled, then these men would make a rush for it and try to get the first bite. Whoever was able to get the first bite would surely, at some later time, receive war honors. When they are finished with the rush for the head, then the feaster (i. e., the successful one) takes the pipe placed in the center of the lodge and smokes it. When he has finished he would tell of his war exploits and also tell them what offerings had been accepted by the spirits. That the one who has just come out of his trance would tell them. They (the spirits) told the feaster (i. e., the crazed one) that they had accepted all the things that had been offered—the tobacco, the food, and the buckskins; that the feasters had done well.[149] However, not at every feast would a man become crazed, it is said. A holy person he would have to be. When the feasting is over and all have finished their meal, then the first one to whom a head had been apportioned and for whom a kettle had been placed rises and speaks.

[147] I. e., they get into a state of religious ecstasy through worship of the Night Spirits.
[148] Literally, "holiness comes over him."
[149] Apparently the one supposed to be crazed by the Night Spirits sees them in his ecstatic vision and finds out whether they are satisfied or not with the offerings. [787]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

had given them. Then songs that were associated with the drum that they use in the Night-Spirit dance were sung. The feast was now ready.

"Make ready the kettle in front of the fireplace; take the most prominent parts of the animal out of it; make the second kettle you put on also ready. Hurry up, for we are about to have a fast-eating contest. The lower clans and the upper clans will contest. They will try to partake of war. Make ready. You, Mąnuba'ga choose a person, and do you, Kayo'saga, do the same."

Now they were ready to have the fast-eating contest. They all eat down.

"Now listen," said the host, "as soon as the flute is blown they will begin the contest. Then will be the time for all the feast givers to sing."

Now, this is one of the songs they sang:

Where they eat, there you went, it is said.

Now they finished. Mąnuba'ga was defeated and Kayo'saga won. The guests filled their dishes, and the kettle that had been put on for Earthmaker was taken down and placed before Mąnuba'ga, so that he might select the best parts. Then the second kettle that had been placed on the fire for Earthmaker was put in front of Kayo'saga. The third kettle that had been offered to the Thunder-spirits was placed in front of Nąxihima'niga. The host then, in turn, mentioned by name all the invited guests and told the attendants what kettles were to be brought to them. As soon as the dishes had been distributed each one began to eat. They never waited for one another to start. While they were eating the members of the host's band sang. When the meal was over Mąnuba'ga rose and spoke as follows:

"Councilors, relatives, uncles, I salute you all. As many spirits as are in charge of life you have mentioned during the ceremony. Tobacco and food you have sent to them as offerings. I am sure that for that reason they will give you all that you have asked, and I also feel that I, myself, will be able to obtain something on which I can live, and that should I encounter on the warpath an enemy whose death has been ordained, it will be my fate to kill him. Thus I have been thinking, and that is why I have been sitting here. War-bundle owners, as many of you as are sitting in this lodge -war-bundle carriers, as many of you as are here -you have, indeed, had tobacco poured out for you to-day, and tobacco has also been offered to the powers that you have tied up in your bundles. I feel grateful for the fact and that I have been invited to attend, and that is why I am saying this. Councilors, war-bundle owners, all who are seated in this lodge, I salute you."

The leaders of all the other bands say practically the same.

5: McKern E-5 (1927) 1929
NP12 Winnebago NP12

796 276 [52] from the sacred fire. When the pipe was well lit, the waiter carried it to the next man, and so on, passing clockwise about the lodge. Each man puffed several times at the pipe before passing it on. The women were excluded from participating in this ceremony, as were the leader and his three musicians. The waiters did not actually participate in any part of the entire ceremony, other than in their official capacity.

Before the next sung was started, the head waiter carefully cleaned out the pipe, refilled it and placed it again over the bundle. All the tobacco cleaned from the bowl was disposed of in the sacred fire.

This same procedure, from speech to pipe, was repeated four times, although each group of songs was different.

796 615 264 Two men were now selected, one representing that group of clans comprising the upper world phratry, the other the lower world phratry. They seated themselves in the center of the lodge with a wooden bowl between them. In this bowl were placed the two portions of meat from the pots suspended from the lodge ceiling. At a given signal, each began to devour his allotted share of the meat as rapidly as possible. The phratry whose side wins in this eating contest will have good luck when next it takes the warpath.

796 787 The leader then told the dream experience of the original bundle holder and said a few words thanking all for their participation. One of the waiters then proceeded to replace the contents of the bundle, roll it up, tie it and place it against the wall just back of the leader.

796 574 It was now time for the war-bundle feast, which consisted solely of meat boiled with a few beans. Each pot had been dedicated to a certain spirit or order of spirits, but since these were not materially present to do proper justice to the occasion, the honored guests had to represent them in receiving and disposing of the food. One pot was placed before each of these leaders, and the contents were distributed under his direction to the men of his party. Other meat was supplied for the women and children of the group which he represented. The chief honored guest received the pot dedicated to Creator. On such occasions, one must eat all that is set before him, since the food is consecrated.

574 114 It should be noted here that Mr. Fisher has certain marked tastes in food. He is not particularly fond of meat of any kind, dislikes beef particularly and dislikes boiled beef the most of all. His predicament can well be imagined, therefore, when a large portion of boiled beef was placed before him with the understanding that none must be wasted. Fortunately, one may broadcast a call for outside help on such occasions without trespassing against the rules of the ceremony. Very piteously, then, did Fisher make his plea to me. Knowing that the night spirit dance with a vegetable feast was to follow, he promised to eat the greater share of the vegetables apportioned to us if I would agree to do double duty on the meat. Out of the kindness of my heart, and also because I prefer boiled beef to boiled dried squash, I agreed to do this. Nor did

Crashing Thunder

I ran away from the two
*159 women with whom I had been living. We spent some
224 time hunting. Every morning we would get up very
[831] early, stay out the whole day and not return until the
night. Often although we had been on our feet all
• [264] day we would not find time to have our noon meal. At
night, regularly, we would take our sweat-baths. We
took these sweat-baths because they are supposed to
[789] act as magical charms to ensure success in hunting. It
[515] was always very refreshing to take them and then
plunge into cold water, whether at night or in the
morning.

[P. 132]

14:Stewart E-5 (1936-1938)1944 NR 13 Northern Paiute
Comanche N06
Winnebago N912
C
W
171
785
796
[RGH]

PEYOTE ELEMENT DISTRIBUTION LIST—(*Concluded*)

Element	Occurrence																				
	ST	K-A	Ko	Com	Kio	Ar	Del	Dej	Wa	Cho	Ch	Cr	Ara	Pa	Ow	Ki	Tew
210. Who blesses water	+	+	+	+		+	+	•–	–	+	+	+	+	+	+	–	+
211. Woman makes circuit of altar before taking water outside	+	+	+		(+)	+		–	–	+	+	+	+	+	+	–	+
212. Woman returns immediately with food and water	+	+	+	+	+	+	+	•–	•–	+	•+	+	+	+	+	+	+
213. "Peyote breakfast"	+	+	+	+	+	+	+	•–	•–	+	•+	+	–	+	+	+	+
214. Lined up in front of door, in order (from fire toward door)		+	+	+	+	+	+	–	–	•+	+	+	+	+	+	–	+
215. Order: water, maise, fruit, meat		–	+	+	–	–	+	–	–	•+	+	+	•+	+	•+	–	+
216. Water, rice, fruit, meat	–	–	–	–	–	•+	–	–	–	•–	–	–	–	–	•+	–	–
217. Water, maise, fruit, candy		–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
218. Water, maise, meat, fruit		–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–
219. Parched maise in sweetened water		+		+	+	+	+	–	–	–	•+	+	•+	+	–	–	–
220. Candy also included in the breakfast	+	–	+	–	+	•+	–	•+	–	–	•–	–	•+	–	•+	–	+
221. Food blessed	+	+	+	+	+	+	+	•+	–	+	•+	+	+	+	+	–	+
222. Wash before eating			–	–	–	–		•+		–		+	+	+	+	–	+
223. Paraphernalia put away after blessing	+		+	+	+	+		•+	•+	+	+	+	+	+	+	–	+
224. Before eating	+		+	–		+		•+	•+	–	+	+	+	+	+	–	+
225. Drum untied	+	+	+	+	+	+	+	•+	•+	+	+	+	+	+	+	–	+
226. Water from drum drunk	+	+	+	+	–	+	+		–	•–	+	+	–	+	+	–	+
227. Water touched to body with stick, hands—"baptism"	+	+	+	+	–	–	+	+	–	+	+	+	•+	+	+	–	+
228. Any remaining poured on or between crescents	+	+	+	–	+	•+			•+	–	+	+	+	+	+	–	+
229. Objects used to tie on drumhead touched to body	+	+	+	+		–	+	+	–	+	+	+	–	+	+	–	+
230. All parts of drum passed, handled	+	+	+	+		–	+	+	–	+	+	+	–	+	+	–	+
231. Leader's outfit taken out by fire chief	+		+			+							+	+	+	–	+
232. Food passed clockwise	+	+	+	+	+	+			–	+	+	+	+	+	+	–	+
233. Replaced on floor between fire and door			?	+		+			–	+	+	+	+	+	+	–	+
233a. Order before passing reversed				+					–	+	+	+	+	+	+	–	+
234. Taken out by fire chief	+	+	•+	+		+		•–	–	+	+	+	+	+	+	–	+
235. After food taken out, all go outside, about 9 A.M.	+	+	+	+	+	+			–	+	+	+	+	+	+	–	+
236. Sun greeted	+		•–	–	(–)	–		•+	–	–	–	–	+	+	+	–	+
237. Return to tipi to lounge, talk, smoke	+	+	•+	–	–	(–)	+	+		+	–	•–	–	+	+	–	+
238. Tipi dismantled, altar destroyed following meeting		•–	•+	+	–	+											

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute
Crow NQ10
Winnebago NP12

C W 171 795 796 W [264] C [264]

Food eaten outside without special ceremony after meeting (Praus). Cr 1: "If breakfast ready, she [woman water carrier] brings it in; if not, fire chief brings it in later" (Voget).

215. No C: In absence of corn, Cracker Jack (a brand of candied popcorn) used. Boiled raisins and rice used as fruit (Hoebel). WRS: Order varied; fruit sometimes last (Shimkin). Gos: See note 265a. Taos: Rice sometimes used in place of maize (Parsons).

216. No C: See note 215 for use of rice. Gos: According to my Washo-Paiute informants, Goshute boiled rice instead of corn at times. W-P: Fruit (canned peaches, salad mixture) sometimes served before boiled rice.

217. Ab S: Fruit was home-canned blackberries (Voegelin).

219. Cr 1: "Just cooked corn; if do not have it, use canned corn" (Voget). WRS: May be canned corn (Shimkin).

220. Ab S: Red and white striped peppermint stick candy, broken into inch pieces (Voegelin). De 2: See note 212. Cr 1: "Not here, but I hear those south boys use it" (Voget). WRS: For special ceremonies—Christmas, Easter, etc. (Shimkin).

221. Cr 1 and 2: Individual selected especially for blessing food (Voget).

222. De 2: Exit from tipi at dawn to wash and greet sun, then return to tipi until dinner (Petrullo, 93).

223–225. De 2: Drum untied and paraphernalia put away after blessing and before eating dinner at noon (Petrullo, 94). Win: Paraphernalia put away after blessing of dinner at noon (Praus). Gos: See note 265a. Taos: After breakfast, singing continues until paraphernalia reach chief (Parsons).

226. No C: Water tasted on drumstick (Hoebel).

227. WRS: Recently discontinued (Shimkin).

228. Ab S: Poured on west side of moon (Voegelin). Win: Water from drum sprinkled on four interspaces of cross (incised on floor of fireplace) which had been filled with live embers by the fire chief (Praus).

234. Kio: Usually handed by fireman to woman or women helpers (La Barre).

235. De 2: Meeting continues until noon (Petrullo, 94; Webber).

236. Kio: No formal lining up to greet sun. May be individual wordless "greetings" (La Barre). De 2: Devotees file out of tipi and line up facing sun, at dawn (Petrullo, 93, 97). At exactly noon, leader gazes at sun and worships sun and blesses food (Webber).

237. Kio: May or may not return to tipi. Those with photophobic eyes seek shade either in tipi, under "shade," or under "tree" (La Barre).

238. K-A: Tipi dismantled, but altar simply left; no longer sacred, but not intentionally destroyed (McAllister). Kio: Depends on leader (La Barre). Cr 1: "Tipi might be taken down in evening, leaving altar way it is" (Voget).

240. Ab S: Bible not used, but I was told that it is used among the "Loyal" or Cherokee Shawnee of northeastern Oklahoma. Some among the Cherokee Shawnee take peyote "according to the Bible way . . . like those Ioways." The "Bible way" peyote takers are "against" old native religious ceremonies and dances, which is not the case among the Absentee (Voegelin).

250. Kio: Before the blessing of the water takes place, the food is outside the tipi back of the prayer. When it is set up for "peyote breakfast" it is between prayer and water (La Barre).

251–265. These elements are thus defined by Petrullo (1934, 154–58). Win: Jesus mentioned in all prayers (Praus). WRS: damē apē (Our [inclusive] Father). One informant used the exclusive form nī'mē apē (Shimkin.)

252. Gos: Prayers addressed to God, Jesus Christ, Mary, and Peyote (Malouf).

253. Ab S: "God sent the peyote for man to worship" (Voegelin).

254. Win: Meeting I attended was held to thank Jesus for the recovery of two women (Praus).

255. Kio: Some say so, some not (La Barre).

260. Ab S: Purification not stressed, but in line with all I heard about peyote (Voegelin).

261. W-P: Modifications were made, but there was no claim that they were based on revelations.

262. Kio: True of all American Indian religions about which I know, possibly of all approaches to all gods and spirits in all religion (maybe this is one of the definitions of religion!) (La Barre). Ab S: I should say so! "We are pitiful people" (Voegelin).

263. Kio: Like Calvin Coolidge's preacher, the Kiowa are "against sin" too; I don't know what else this element means (La Barre).